

84a  
¶ A discourse vpon  
the Earthquake that hap-  
ned throughe this Realme of  
Englande, and other places of  
Chrystendom, the sixt of A-  
prill. 1580. betwene the  
houres of fīue and six  
in the Euening.

Written by *Arthur Golding,*  
*Gentleman.*



AT LONDON,  
Imprinted by Henry Binneman  
dwelling in Thamis streete  
nere Baynerds castle.

A discourse upon

the Eucharist

not through the medium of

the senses, and other

difficulties, the first of

which is, that

the body of Christ is

in the bread.



By the Rev. John  
H. Newman, D.D.  
of the University of Oxford

AT LONDON

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Any and wonderfull wayes  
(good Christian Reader) hath  
God in all ages most mer-  
cifullye called  
all men to the  
knowledge of

themselves, and to the amendement of  
their Religion and conuersation, before  
he haue layd his heauy hand in wrath-  
full dyspleasure vpon them. And this or-  
der of dealing he obserueth, not onely to-  
wardes his owne deare children, but al-  
so euen towardes the wicked and casta-  
wayes: to the intente, that the one sorte  
turning from their former sinnes, and  
becomming the waker al their life after,  
shold glorifie him the more for his good-  
nesse in not suffring them to continue in  
their sinnes unreformed, to their destru-  
ction: and that the other sorte shoulde be

A.y.

made



## A discourse vpon

made vtterly vnercusable for their wylful persisting in the stubbornesse of their harde and frowarde heartes, against all his friendlie and fatherlie admonitions.

He called Cayne to repentance, before he punished him for shedding his brothers bloud, and gaue him a long time to haue bethought himselfe in.

He warned the olde Worlde a hundred yeare and more, before he brought the flood vpon the Earth.

He chastized the Children of Israel diuers wayes, ere he destroyed them in the wilderness.

He sent Hornets and wilde Beastes, as foregoers of his hoste, into the lande of Canaan, before he rooted oute the inhabiteurs therof.

He punished not Dauid for his murder and aduoutrie, vntill he had first admonished him by his Prophet.

He remoued not the Israclits into captiuitie, vntill al the warnings of his Prophets, and all the former corrections which he had vsed in vayne to refozme them, did shew them to be vtterly paste hope



## the late Earthquake.

hope of amendment.

Before the last destruction of *Ierusalem*, there wente innumerable signes, tokens, and wonders.

Finally, God neuer powred out his grieuous displeasure and wrath vppon any Nation, Realme, Citie, Kingdome, State, or Countrey, but he gaue some notable forewarning thereof by some dreadfull wonder.

To let passe the examples of forreine Nations, which are many and terrible: what plagues, pestilences, famines, diseases, tempests, ouerflowing of waters both salte and freshe, and a number of other most prodigious tokens happened successiuely long time together, before the displacing of the Britons by the hands of our auncetors, for their neglecting of Gods word preached and planted many hundzed yeres among them? Likewise, what gret warnings did God giue to our forefathers, in diuers Princes reignes, before the alteration of the State, both by the Danes, and also by William the Conqueroz: Againe, euen

A discourse vpon

in these our dayes, how manifestly hath God threated, and still doth threaten our contempt of his holy Religion, and our securitie and sound sleeping in sinne, shewing vs euident tokens of his iust displeasure nere at hande, both abzoade and at home.

I will not speake of the great ciuill Warres, nor of the horrible and vnnatural massacres of good men, betrayde vnder the holiest pzetences, which haue bin of late yeares in the Countreys bordering vpon vs: bycause such dealings being pleasant to suche as seeke blood, are taken for no wonders. Neyther will I stande vppon the rehearsall of the strange things that befell in the Realme of *Naples* in the yeare 1566. nor of the Earthquake, whereby a greate part of the Citie *Ferrara* in *Italy* was destroyed in the yeare 1570. or of the miraculous sights that were scene in *France* about *Mountpellier*, the yeare 1573. or of the like terrible sight that appeared little more than a yeare ago at *Prage* the chiefe Citie of *Boemia*: nor of diuers other things  
which

## the late Earthquake.

whiche haue hapned in forraine Countreys within the compasse of these fewe yeares : bycause it will perchance bee thought, that those tokens concerne the Countreys where they befell, & not vs.

Well, I will not say, That whatsoever things haue bin written aforetimes, were written for our learning, that wee might learne to beware by other mens harmes.

We haue signes and tokens ynow at home, if we can vse them to our benefite.

What shall we say to the sore Famine whiche hapned in the time of oure late soueraigne Lady Queene Mary, whiche was so greate, that men were faine to make bread of Acornes, and fode of Ferne rootes: or to the perticular Earthquake, in the time of oure most gracious soueraigne Lady that now is, which transposed the boundes of mens groundes, and turned a Church to the cleane contrarie situation : or to the monstrous birthes both of Children and Cattell : or to the vnseasonablenesse of  
the



**A discourse vpon**

the seasons of some yeares, altering (after a sort) Sommer into Winter, and Winter into Sommer: or to the wonderfull new Starre so long time fixed in the heauen: or to the strange apperings of Comets, the often Eclipses of Sunne and Moone, the great and strange fashioned lights seene in the firmament in the night times, the suddaine falling, and vnwonted abiding of vnmeasurable abundance of Snow, the excessive and vntimely raynes and ouerflowing of waters, the greatnesse and sharpe continuance of soze frostes, and many other such wonderfull things, one following in anothers necke: Shall we say that none of these also do concerne vs: or rather moze truly, that bycause they be gone and past (O ouer-great securitie and blindnesse of heart) we haue cleane forgotten them, or at leastwise make no great accompt of them, according to our common prouerb, that a wonder lasteth with vs but nine dayes.

Therefore, least we should want eyther  
proue of the certaintie of Gods irrenocable  
ble

## the late Earthquake.

ble iudgements, or argument of his continuall mercifull dealing towards vs, or matter wherewith to conuict vs of our excessive vntthankesfulnesse: beholde, he sedeth vs now lastly this Earthquake y<sup>e</sup> besel y<sup>e</sup> first day of this month, not so hurtful in present operation, as terrible in signification of things to come. For the tryed experience of all ages teacheth vs, and the wytyngs of the wise and lerned (specially of holie Scripture) do assuredly witnes vnto vs, that such tokens are infallible forewarnings of Gods fore displeasure for sinne, & of his iust plagues for the same, where amendement of lyfe ensueth not.

And although there bee peradventure some, which (to keepe them selues and others from the due looking back into the time earst mysspent, and to loade them still in the vanities of this worlde, least they should see their own wretchednesse, and seeke to shunne Gods vengeance at hande) wil not sticke to deface the apparent working of God, by ascribing this miracle to some ordinarie causes in na-

## A discourse vpon

fare: Yet notwithstanding to the goodlie and wel-disposed which look aduisedly into the matter, pondering the manner of this Earthquake thzoughly, and considering the manner of our dealings from the late restitution of the Gospell vnto this day, and conferring the same wyth the manner of Gods satiozable dealing wyth vs, and with his ordinary dealing in cases where his trathe hath bin planted & groweth to bee contemned: it must needs appeare to bee the very finger of God, and as a messenger of the miseries due to such deserts.

For, firste of all, whereas naturally Earthquakes are sayde to be engendzed by winde gotten into the bowels of the earth, or by vapors bredde and enclosed within the hollowe cates of the earth, where, by their stryuing and struggling of themselves to get oute, or being haled outwarde by the heate and operation of the Sun, they shake the earth for want of sufficient vent to issue out at: If this Earthquake had rysen of such causes, it coulde not haue bin so vniuersall, because  
there



## the late Earthquake.

there are many places in this Realme, which by reason of their substācial solidnesse and massie firmnesse, are not to be pierced by any windes frō wythout, nor haue any hollowenesse wherein to conceiue and brēde any such aboundance of vapors, specially in places farre distant from the Sea, or from Riuer, mores, marishes, fennes, or light & open soyles. Neither coulde it haue bene in so many places vniuersally at one instant both by sea and lande. For the stryuing thereof within the ground, taking his beginning at some certaine place, and proceeding forwarde to get a bent, would haue required some space of time to haue attained to so many places so farre off, or else haue broken out with great furie in some place that had bin weakest.

Againe, wheras in Earthquakes that procéde of naturall causes, certaine signes and tokens are reported to go before them, as, a tempestuous working and raging of the sea, the wether being fair, temperate, and vnwindie, calmenesse of the aire matched with great colde: dima-

**A discourse vpon**

hesse of the Sunne for certaine daies  
foze: long and thicke strakes of cloues  
appearing after the setting of the Sun,  
the weather being otherwise clere: the  
troublednesse of water euē in the deepest  
welles, yelding moreover an infected  
and stinking saour: and lastly, greate  
and terrible sounds in the earth, like the  
noise of groanings or thunderings, as wel  
afoze as after the quaking: We finde  
not that any such fozetoken happened a-  
gainst the coming of this Earthquake.  
And therefore we may well conclude  
(though there were none other reason to  
moue vs) that this miracle proceeded not  
of the course of any naturall causes, but  
of Gods only determinate purpose, who  
maketh euen the verpe foundations and  
pillers of the earthe to shake, the moun-  
taines to melte lyke wax, and the seas to  
dry vp and to becom as a drie field, when  
he listeth to shewe the greatenesse of his  
glorious power, in uttering his heauie  
displeasure against sinne.

But putte the case that some naturall  
causes or secrete influences had their or-

dinarie

## the late Earthquake.

**D**ivine operations in this Earthquake, whereof notwithstanding there is not any sufficient likelihood: shall we so gaze upon the meane causes, that we shall forget or let slip the chiefe & principall causes? Knowe we not (after so long hearing and professing of the Gospel) that a sparrow lighteth not on the ground without Gods providence? That the neglecting of his loving kindnesse, and the continuing in sin without amendment, prouoke his vengeance? And yet that he of his owne fatherlie free goodnesse, doth ever giue warning befoze he stryket? Surely we can not but know it, yea and see it too, vnlesse the God of this worlde haue so blinded our eyes, that we will not see it. For it is daylie and almoste hourly tolde vs by the Ministers of his word, and the Byble lyes alwayes open for vs to reade it our selues, that as the onely originall cause and wellspring of all plagues and punishments is sin: so the plagues and punishments themselves, and the orderlie disposing, directing, and guiding of all causes to their due endes &

B. iij.

effects,



## A discourse vpon

effectes, is the onely worke of God, who  
to make all offenders vnercusable (as I  
sayde before) doth often cause even the  
very Elements and senselesse creatures,  
to foreshew in most terrible maner euen  
by their naturall operations, the appo-  
ching of his iust vengeance. And truly,  
as it is sayde in the Psalmie, their spea-  
king and talking vnto vs, is not so softly  
and whysperingly, as that the voyces of  
them can not be heard: but contrary-  
wise, they be so loud in our eares, so ma-  
nifest to our eyes, and so sensible to oure  
feeling: that (vnlesse we bee stonie and  
steelie hearted, or giuen ouer to a leude  
minde,) they can not but bee grieuous to  
our heartes, and terrible to oure consci-  
ences.

Nowe then, shall we thinke this rare  
and vnaccustomed miracle, suche as no  
man liuing, nor none of our forefathers  
hath euer seene or heard of, to be a thing  
of no importance, as hapning by chance,  
or grounded vpon some naturall causes:  
and not rather as a messenger and sum-  
moner of vs to the dreadful Iudgement-  
seate

the late Earthquake,

seate of the almightie & everliving God:  
Let vs enter into our selues, and examine our time passe. Since the sharpe tryall which G D D made of vs in the raigne of Queene Marie, (at which time we vowed all obedience to G D D, if he would vouchsafe to deliuer vs againe from the bondage of the Romishe Antichryst, into the libertie of the Gospell of his sonne Iesus Chryste) he hearkening effectually to our requestes, hath gyuen vs a long resting and refreshing time, blessed with innumerable benefites both of body and soule: For peace, health, and plentie of al things necessarie for the life of man, we haue had a golden worlde aboute all the residue of oure neyghbours rounde aboute vs.

The worde of truth hath bin preached vnto vs earely and late without lette or disturbance. And bicause our prosperitie hath made vs to play the wanton childre against God, he hath chastized vs in the meane season with many fatherlie corrections.

We haue bin taught, instructed, exhort-  
ed,

A discourse vpon

hoisted, encouraged, allured, entreated,  
reprimed, rebuked, vpbayned, warned,  
threatned, nurtured, and chastized. To  
be shorthe, there is not that meane wher-  
by we might be won to the obeying and  
louing of oure God, whether it were by  
fauourable mildnesse oꝛ moderate rigor,  
but he hath ministred thesame most mer-  
cifullly and seasonably vnto vs. And  
what are we the better foꝛ all this?

Haue we so profited in this schole, that  
of Couetous we bee become Liberall; of  
Proude and Enuious, meeke and Lowly;  
of Lecherous, Chaste; of Gluttons,  
Measurable feeders; of Drunkards, So-  
ber; of Wrathfull and testie, Milde and  
patient; of Cruel and hard hearted, Pi-  
tifull and gentle; of Oppressors, Relie-  
uers; and of Irreligious, Seruisable to  
G D D:

Haue we so put off the olde man, & so  
clothed ourselues with the new, in living  
sincerely according to y<sup>e</sup> doctrine we pro-  
fesse, that neyther the eniemies of Chry-  
stes Church, noꝛ our owne consciences  
can reprove vs? Then need we not to be  
afrayde



## the late Earthquake.

of any signes from the Heauen above,  
noꝛ of any tokens fro the earth beneath:  
foꝛ wee haue builded our houses wpsely  
vpon the rocke, which neither wind, wa-  
ter, noꝛ Earthquake, no noꝛ Satan him-  
self with al his ffriends can shake downe  
oꝛ empaire.

But alas, it is farre otherwisse with  
vs: we haue growen in godlinesse as the  
Moone doth in light when she is past the  
full. Foꝛ who sees not the emulation  
that remaines stil among vs foꝛ excelle  
of apparell, fare, and building? Who  
percepueth not the dysdaine of superioꝛs  
to their inferioꝛs, the grudge and heart-  
burning of inferioꝛs towarde their su-  
perioꝛs, and the want of loue in al states  
one towarde another?

Who complayneth not of coꝛruption  
in Officers, yea euen in Officers of Ju-  
stice and ministers of the Lawe? Is it  
not a common bywoꝛde (but I hope not  
true though cōmon) that as a man is fren-  
ded, so the lawe is ended?

In South there was neuer lyke loose-  
nesse and vntimelie libertie, noꝛ in Age

C.

lyke

## A discourse vpon

lyke vntaynednesse & want of dyscretion,  
noꝝ the lyke carelesnesse of duety in ey-  
ther towarde other.

The Boye murther the Man of aged  
grauity, and is comended foꝝ that which  
he deserueth to be beaten foꝝ.

Servants are become maysterlike, &  
fellows with Maysters: and Maysters  
vnable to maister their owne affections,  
are become servants to other folkes ser-  
vantes, yea and to their owne servantes  
foꝝ.

Men haue taken by the garish attyre &  
myce behavioꝝ of Women: and Women  
transformed from their own kinde, haue  
gotten by the apparell and stomackes of  
men: & as foꝝ honest and modest shame-  
fastnesse the preferer of all Vertues, it  
is so highly mislyked, that it is thoughte  
of some folkes scarce tollerable in chil-  
dren.

Hatred, malice, dysdaine, and desire  
of reuenge foꝝ the weighte of a feather,  
are the vertues of our yong Gentlemen  
in commendation of their manhode and  
valiantnesse.

Depe

## the late Earthquake.

Deepe Dissimulation and Flatterie  
are counted Courtlie behavior: Mighte  
ouercommeth right: and Truthe is tro-  
den under fote.

Idlenesse & Pride bring dayly infinite  
numbers to that point, that they had ra-  
ther rob and be shamefully hanged, than  
labour and liue with honesty.

Usurie, the consumer of priuate states,  
and the confounder of Common weales,  
is become a common (and in some mens  
opinions comendable) trade to liue by.

Faithfulnesse is fledde into exile, and  
falshode haunteth himself in his place, til  
he haue gotten great summes of money  
into his hande; that hee maye playe the  
Banker oute, to the vndoing of such as  
trust him.

The Saboth dayes and holy dayes or-  
dayned for the hearing of Gods word to  
the reformation of our lyues, for the ad-  
ministration & receyving of the Sacra-  
mentes to our comfort, for the seeking of  
all things behouefull for bodie or soule  
at Gods hande by Prayer, for the myn-  
ding of his benefites, and to yelde praise

C. y.

and



## A discourse vpon

and thanks vnto him for the same, and finally, for the speciall occupying of our selues in all spiritual exercizes: is spent full heathenishly, in tauerning, tipling, gaming, playing, & beholding of Beare-baytings and Stageplayes, to the vtter dishonour of **G D D**, impeachment of all godlynesse, and vnnecessarie consuming of mennes substances which ought to be better employed.

The wante of orderly Discipline and Catechizing, hath eyther sent great numbers both olde and yong backe again into Papistrie, or let them runne loose into godlesse Atheisme.

And wolde God that we which call others to obedience, shewing them the way, and rebuking their vices: mighte not be iustly charged to bee as trumpets, which with their sound encourage other men to the battell, but fight not themselves. Nay would God that in al degrees, some suche as oughte to be Lanternes of light and Kingleaders to Vertue, were not infecters of others by their euill example.

the late Earthquake,

I feare me that if the Propheete Esay were heere alyue, he would tell vs as hee sometime tolde the Jewes, that from the croune of our head to the sole of our foot, there is no whole or sounde parte in oure bodie, but that al is ful of sores, blaines, and botches. Thinke we then that such doing shal scape unpunished, or such buildings stande vnshaken? Well may we deceyue our selues in so hoping: but God deceyueth not, neyther is deceyued.

It is wyrtten, that euery plant which our heauenlie Father hath not planted, shal be plucked vp by the rootes, and that enery tree which beareth not good fruite, shall be cut downe and cast into the fire.

The Axe is layde to the roote of the tree: and the longer that Gods vengeance is in comming the, sozer it smyteth when it is come. Terrible and mooste true is this saying of his by the mouth of Salomon: For as much as I haue called, and you haue refuzed: and I haue stretched oute my handes, and you haue not regarded it: but haue desprized al my counsel, and set my correction at nought:

## the late Earthquake.

therefore wil I also laugh at your destruction, and mock yee when the thing that yee feare commeth vpon you: euen whē the thing that yee be afrayde of breaketh in vpon you like a storme, and your miserie like a tempest. When trouble and heauynesse come vpon you on all sides: then shall ye call vpon me, but I wil not answere you, yee shal seeke me early, but yee shall not finde me: euen bicause yee hated knowledge, and didde not chooze the feare of the Lorde. Ye would none of my counsell, but hated my correction: and therefore shal ye eat the fruit of your owne ways, and be filled with your own inuentions. Soothly it is a dreadful thing to fall into the handes of the Lorde. For as he is merciful, so is he also iust, and in all his determinations he is vterly vchangeable. And (as the Prophet Ieremie sayeth) When sentence is once gone forth of his presence, it shal not retourne without performance.

Wherefore let vs not be as horses and Mules whiche haue no vnderstanding: neyther let vs tarrie till Iudgement be  
sent



## the late Earthquake.

sent forth vnto victorie. But let vs consider the time of our visitation, and while we haue time, let vs vse it to our benefit.

So long as God calleth vnto vs, so long as he entreteth vs, so long as he teacheth, allureth, exhorteth or warneth vs, yea so long as he doeth as yet but threaten vs: so long the gate is stil open for vs, so as he will heare vs if we call, and be founde of vs if we seeke him. But if he once hold his peace, and begin to smite, then it is too late to call backe his hande, our crying wil not boote vs.

Therefore while we haue respite, and while it is called to daie, let vs not harden our hartes as in the prouocation, and as in the day of Temptation in the wilderness, but let vs hearken to his voyce, & forsaking the lustes and the wicked imaginations and deuices of our owne hartes, let vs turne to the Lorde our God wpth hartly repentaunce and vnfeyned amendment of life, least (besides other meaner plagues both of bodye and minde) our Candlesticke be remoued, our light quenched, Christs Gospel taken from vs, and  
we

**A discourse. &c.**

**We for our vnthankfulnesse be caste out  
with our childezen into vtter darkenesse:  
and in y<sup>e</sup> terrible day of Iudgemēt heare  
this dreadfull sentence of the iust Iudge  
pronounced against vs: Depart from me  
ye workers of wickednesse, which har-  
dened your harts against me and made  
your faces as hard as brasse, at such time  
as my long sufferance wayped for  
you, prouoking you by milde-  
nesse and patience to  
amendement.**

**FINIS.**





**The reporte of the  
said Earthquake, and  
howe it beganne.**

**O**n Easter Wednesdaye,  
beeing the sixte of Aprill.  
1580. somewhat befoze  
six of the clocke in the af-  
ternone, happened thys  
greate Earthquake whereof this dis-  
course treateth: I meane not greate in  
respecte of long continuance of time, for  
(God be thanked) it continued little a-  
boue a minute of an houre, rather sha-  
king Gods rod at vs, than smiting vs  
according to oure desertes: Nor yet in  
respecte of any greate hurte done by it  
within thys Realme: For, although it  
shooke all houses, castles, churches, and  
buildings, every where as it wente, and  
put them in danger of ruine: yet with-  
in this Realme (praysed be our Sauioz  
Jesus



## A discourse vpon

Christe for it) it ouerthrewe fewe or none that I haue yet hearde of, sauing certaine stones, chimneys, walles, and Pinacles, o' highe buildings, bothe in this Cittie and in diuers other places: Neyther doe I heare of anye Christen people that receiued bodily hurte bo it, sauing two children in London, a boye and a girle, being at Sermon among a great number of people in Christs church by Newgate market, o' whome the boy named Thomas Gray, was slaine out of hand, with the fall of a stone shaken downe from the roofe of the Church: and the girle (whose name was Mabel Euerite) beeing sore hurt there at y same present by like casualtie, dyed wythin fewe dayes after: But I terme it great in respecte of the vniuersalnesse thereof almoste at one instant, not onely within this Kealm, but also without, where it was muche more violent, and did far more harme: and in respecte of the great terror which it then strake into al mens heartes where it came, and yet still striketh into suche as duely consider howe wastely God maye be offended wyth all  
men

the late Earthquake.

men for sinne, and specialllye w<sup>th</sup> thys  
Realme of England, which hath the mo<sup>st</sup>e  
abundantly tasted of Gods mercy, and  
mo<sup>st</sup>e vnthankfully neglected his good-  
nesse, whiche yet stil warneth vs by  
thys terrible wonder, what farre  
more terrible punishmentes  
are like to lighte vppon  
vs ere long, vn-  
lesse we a-  
mend our sinfull life and  
conuersation  
be times.

(:.)



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